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Memorial sketches of pioneers and early residents of southeast Missouri.

By Louis Houck. (Cape Girardeau, Missouri: Naeter brothers, printers, 1915. 135 p.)

In this volume printed for private distribution only, there have been gathered twelve memorial sketches of men and women of southeast Missouri who, with two exceptions, had been dear and loved personal friends of the author, the most eminent living authority on early Missouri history. The two exceptions are Louis Lorimier, the founder of Cape Girardeau, Missouri, and Alexander Buckner, Missouri's third United States senator. The other ten men and women were never known beyond their immediate friends, but because of their stirring characters and their lives of quiet usefulness in their respective communities, the author felt moved to do honor to their memory by publishing these brief sketches. While the memorials have no particular literary value, they present in clear and simple language the salient characteristics and the most important events in the lives of their subjects, and they thus constitute an important addition to the store of traditions of southeast Missouri.

E. M. VIOLETTE

The fighting Cheyennes. By George Bird Grinnell. (New York: Charles Scribner's sons, 1915. 431 p. \$3.50)

No student of American history can fail to have been struck with the partisanship of the sources available for the study of the Indian wars of the United States. The Indian histories of the past century were usually written with feeling, and therefore interest, ran high; while their authors, if they had not been actively engaged in fighting the subjects of their books, were usually densely ignorant of Indian life and psychology. In all cases they looked upon the Indians as enemies whose victories had to be accounted for in some way which would save the reputation of the whites, while their defeats must be correspondingly magnified. It is refreshing therefore, to encounter such a work as *The fighting Cheyennes* which, in setting forth the wars of that tribe, draws its material from both white and Indian sources, and which, while scarcely impartial, does not attempt to suppress any of the facts. The author numbers among his friends many army officers who took part in the later Cheyenne wars, while his long association with that tribe has enabled him to gather information at first hand from old men who participated in their stubborn resistance. The book is thus in large part compiled from the narratives of eye witnesses; while in the frequent cases where the white and Indian accounts disagree, or where the partisans of either side disagree among themselves, the conflicting narratives are given and the reader is allowed to make his own choice. In conflicts of the former

sort, the author's decision is uniformly in favor of the Indians, for whom his book is avowedly a plea; but his partisanship does not detract from the value of the work, and is perhaps needed to counterbalance that of the earlier white authors. Indeed, it would be hard to read the details of the various massacres and outrages perpetrated by the white troops, as gleaned from their own official reports, without becoming a partisan and acquiescing to the decision of the committee of 1865 that, "In a large majority of cases, Indian wars are to be traced to the aggression of lawless white men." (Committee appointed by resolution of congress, March 3, 1865. Report of 1867.)

In the various Indian accounts of raids and battles, the book offers the specialist in the history of the Indians of the plains a wealth of material not hitherto available, while its correlation of the white accounts now extant would also prove useful; but from an ethnological point of view it leaves much to be desired. There is no attempt to describe concretely the culture of the tribe, nor to explain its organization and religious concepts, factors which played a very important part in determining the actions of the group, as well as those of the individual. At the same time there are many references, to the various soldier societies for instance, which would be unintelligible to any one who had not some slight knowledge of the social organization of tribes of the plains. The book contains many concrete instances of the working of various beliefs and institutions, but these are unintelligible to the historian or layman, to whom they appear as strange customs without context or background; at the same time these accounts lack the accuracy and detail necessary to make them of value in comparative ethnological study. Viewed from this direction, the book appears as another of those hybrids, neither scientific or truly popular, upon which so much time and energy have been wasted. To the person whose interests are neither ethnological or historical, the book should appeal as an excellent account of frontier adventure, seen from a new angle. It contains plenty of brave deeds and hair-breadth escapes, the actuality of which makes them doubly interesting.

RALPH LINTON

Life of Father De Smet, S.J. (1801-1873). By E. Laveille, S.J. Authorized translation by Marian Lindsay; introduction by Charles Coppens, S.J. (New York: P. J. Kenedy and sons, 1915. 400 p. \$2.75)

The biography of this noted Jesuit missionary is a distinct contribution to the history of the northwest and of the Pacific coast. From his headquarters at St. Louis, Father De Smet busied himself with the mission